

THE CHURCH OF GOD



EVANGEL

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GOD'S MAN

Heb. 2:16

God does not need an angel bold,
Nor words across the sky;
He needs a man to preach His Word—
His love to lost men cry.

A man whose mind is broad to learn
The deep things of the Lord—
Who has a zeal to read and pray
And understand His Word.

A man who lifts his soul above
This world of pride and shame,
To scale the heights of God's great joy
And glorify His name.

But more than all God needs a man
Whose heart is deep and true,
That Christ may lead him in his task
When there is work to do.

Lord, now that Thou dost bid me go
To tell men of Thy plan,
I ask Thee not for angels' strength;
Just help me be Thy man!

—Evangelist Charles W. Conn.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God," 2 Cor. 5:20.

Notices

Change of address of ministers and workers:

M. L. Lowe—1812 Windermere Rd., Windsor, Ontario, Canada.

WAR WORKERS, or anyone who now lives in the State of Minnesota or Wisconsin and is interested in the Church of God, please drop me a card or letter as I would like to send you our state paper so you can keep up with the Church of God in this part of the country.—Lemuel Johnson, overseer of Minnesota and Wisconsin, 136 Riverside Ave., Owatonna, Minn.

After reading the request in the Evangel that Christian literature be sent to a party, we mailed him a box of books, gospels and tracts. We will send Christian literature to any requesting it.—J. H. and Leora Shumaker Foundation, Rt. 1, Elkins, W. Va.

District Conventions

Houston, Tex., Y.P.E. and S.S. convention, at Port Arthur church, Feb. 12-14. G. E. Weatherby, state superintendent; L. C. Pennington, pastor.

Some people fall for everything and stand for nothing.

THE PRACTICAL HANDBOOK FOR MINISTERS

Consisting of 170 pages, treating on the following subjects: Evangelists, Pastors, Pastor's Duties, Visiting the Sick, The Choir and Music, Sunday School Work, Trustees, Methods of Raising Money, Preparation for a Conference, Teachings of the Church of God, Benedictions, The Passover, Baptism, Feet Washing, Dedication Sermon Outline, Weddings, Marriage Ceremony, Marriage Relations and Duties, Sickness, Solicitude and Prayer, Consolation, Death, Death of a Child, Death of a Young Man, Death of a Young Girl, Death of a Middle-Aged, Death of an Aged Christian, Death of the Righteous, Death of a Minister or Prominent Person, Death of the Unsaved, Funeral, Burial, Burial Committal, Resurrection, Immortality and Resurrection, Death Defined, Last Words of Those Triumphant in Death, Last Words of Dying Heroes, Last Words of Atheists.

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ATTENTION, LOCAL CLERKS OR TREASURERS

In Re Victory Tax

It is unnecessary to state that our nation is in the grip of an all-out war program. To help meet the enormous expenses incurred, the Revenue Act of 1942 imposes a victory tax on all individual taxpayers for each taxable year, beginning after December 31, 1942. The tax at the rate of 5 per cent is based upon the victory tax net income in excess of \$624.

Therefore all clerks of our local churches are hereby authorized, in compliance with the order of the Government, to withhold 5 per cent from the pastor's salary or allotment each week or each month and keep a careful record so that a report may be made to the Government quarterly.

In figuring the tax on the pastor's or worker's salary, the clerk or treasurer will be permitted to deduct \$12 each week or \$52 each month from the total amount that the pastor or worker would have received, and then figure 5 per cent of the balance and hold that amount (the 5 per cent) in the treasury to pay the tax to the Government at the end of the quarter. Or the clerk or treasurer may use the flat rate furnished by the Government in figuring the amount of the tax, which is given below:

For Weekly Pay-Roll Period

If wages are over	But not over	The amount of tax to be withheld shall be
\$12	\$16	\$0.10
16	20	.30
20	24	.50
24	28	.70
28	32	.90
32	36	1.10
36	40	1.30
40	50	1.60
50	60	2.10
60	70	2.60

For Monthly Pay-Roll Period

If wages are over	But not over	The amount of tax to be withheld shall be
\$52	\$60	\$0.20
60	80	.90
80	100	1.90
100	120	2.90
120	140	3.90
140	160	4.90
160	200	6.40
200	240	8.40
240	280	10.40

The clerk or treasurer will not be expected to pay tax on any of the other funds of the church, even including the state overseer's allotment, since it is not all salary. We are therefore asking that the state overseers please see to it that the

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Notes From My Letters

By J. H. WALKER, General Overseer

TELEGRAMS

Toccoa district Christmas orphanage drive brought in \$525.00, over \$2.50 per member. More to come later. Goal for year reached. Raised to \$1,000.00.—Rev. Charles G. Paschal, district overseer.

Just closed first South Carolina district convention at Charleston. Finances almost doubled, reaching over \$900.00. Attendance good. Spirituality high.—L. W. McIntyre, Charleston, South Carolina.

SEVIERVILLE B.T.S. AND COLLEGE TO HAVE SPECIAL TREAT JAN. 31 to FEB. 7

Dr. Dean C. Dutton, P.H.D., Lit. D., is coming to Sevierville for a series of inspirational lectures. You are cordially invited to hear this dynamic, nationally-known speaker and writer. He was formerly associated with the University of Oklahoma for seven years and is the author of many books and booklets, including "Heart Throbs of Truth" and "Quests and Conquests." He climaxes his efforts as a writer prior to this time with his latest book, "America and the Open Road." His messages are filled with just what is needed to call the American home back to God and real Americanism. Any one desiring to spend this week at Sevierville will be well paid.

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THE CHURCH OF GOD EVANGEL

"Whose names are in the book of life," Phil. 4:3.

THERE is a universally famous book which contains the names of all the redeemed—"The Book of Life." It is titled, in the Revelation, "The Book of Life of the Lamb Slain from the Founda-

tion of the World." Of it Moses said in a prayer to God, "The book which thou hast written," Ex. 32:32. This is the book of "Who's Who in Heaven," and only the names of the blood-bought are registered therein. What an eternal honor to know one's name is



there.

It appears also from reading the twentieth chapter of Revelation that there are other books and that God keeps records of the deeds of all men. Of multiplied millions of the population of earth, past and present, the world knows practically nothing, but the lives they lived and the deeds they wrought are written where the memory of them cannot perish. The biography of every soul is recorded minutely and at full length on the records of eternity.

The Records Are Kept by an Unerring Hand, and Will Be Infallibly Correct. Records of men are subject to error, and are often apt to be prejudiced. If this task were left to men, partiality would play a great part in compiling the records, but since God is free from the sin of "respect of persons" (1 Pet. 1:17), He will see that only the truth is recorded for or against us. The records will therefore be our "True Life Story"—the story of our virtues and sins, our secret sins, which we may have thought were long ago forgotten, our covered sins, the unconfessed ones which our friends and relatives did not suspect of us. They are all on record and far from being forgotten.

The fact that our record in heaven is true to facts is a source of consolation to many souls when the truth of it is fully appreciated. There are souls so hectored, harassed and slandered by the accuser of the brethren that friends often misunderstand and misjudge them. At times the powers of Satan contrive to place an innocent brother under clouds of falsehood and suspicion so that his influence may be destroyed and he may despair and give up the fight. It was in a time when Job was being falsely maligned by pseudo comforters that he appealed to the records of God and put his scoffing friends to silence. He said, "Behold, my witness is in heaven, and my record is on

God's Book-keeping System

F. W. LEMONS

high," Job 16:19. His critics had not read that record. Nothing matters if our record on high is clear. It is comforting to know that there is a true record, and that God knows all about it.

Moses appealed to that record when he accused the Israelites of rebellion against the Lord: "Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them," Deut. 31:28.

There is another blessed thing about this record on high. The sins recorded there may be blotted out. "Repent ye therefore and be converted that your sins may be blotted out," Acts 3:19. It is because of this fact that we sing "The Old Account Was Settled." These records are so accurate that the sins of which we have repented, which have been covered by the precious cleansing blood, will never be remembered against us again. Never shall we receive a statement or a reminder of them, for the record is clear since the old account was settled.

The Books Contain the Record of Our Works. God is concerned about our works and will surely remember them. He who numbers the hairs of our heads and observes the fall of a single sparrow, "is not unrighteous to forget your work and labor of love, which ye have shewed toward his name," Heb. 6:10. The fact that we shall "all appear before the judgment seat of Christ" to receive rewards, is proof that He has a record of our works. (2 Cor. 5:10.) Thus Nehemiah prayed, "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done," Neh.

13:14.

Would it not be interesting to most of us to have the privilege of looking over those records and seeing just what the Lord has written there? Some of the entries might embarrass us, and I am sure no one who could see the record would oppose holiness thereafter, but we would set out to make his record good. We would see some things that would be cause for rejoicing, for God has surely recorded our faithfulness in service. Many precious saints who apparently accomplished little would rejoice to see how God had given them credit for filling their places in the Church and showing their colors through long discouraging years. That is one of the things He has written in His book. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him," Mal. 3:16, 17.

There are others whose lot in life has been different. They have scarcely been known; seldom heard in public. But in dark closets and lonely places they have made it their business to pray as intercessors in behalf of lost souls. While others went gloriously to the battlefield and enjoyed the privilege of serving at the front, they were behind the lines, weeping, crying to God for the workers and for salvation of souls. Their tears were many, but that fact is unknown by most of us, and their names are unknown and unsung. But the Great Book-keeper knows all about that too, and there are entries in His book of the bitter, galling tears. Said the psalmist, "Put thou my tears into thy bottle: are they not in thy book?" Ps. 56:8.

It Is Possible for an Account to Become so Unsatisfactory that the Name Will Be Stricken from the Register—"blotted out." Concerning the wicked, David prayed, "Let them be blotted out of the book of the living, and not be written with the righteous," Ps. 69:28. Also Jesus declared in His last written message to the Church, "He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life," Rev. 3:5. The fact that there is a promise not to blot out the name of the overcomer argues strongly that there is danger that the names of those who fail to overcome will be blotted out.

In the chapel of the military academy at West Point there is said to be among many others a "blank tablet." It stands in an obscure corner, near the gallery, a

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Religion and the World

BY THE EDITOR

Property Confiscated

It is reported by RNS that the Nazis have confiscated all but 29 of the 146 Catholic institutions of the diocese of Rottenburg, southern Germany. The bishop of this See had been expelled more than four years ago after his house had been set on fire by a Nazi mob.

Religious Book Banned

The official gazette of the German Government has acknowledged placing a ban on the circulation of a book written by Rev. Karl Fueter, Swiss Reformed minister, bearing the title of "God Is Still the Lord." The title suggests that God will have the last say in world affairs, which probably did not suit the Nazis.

Mexican Official Warns Against Religious Strife

According to RNS, Minister of Education Octavio Vazquez "appeared before the Chamber of Deputies (in Mexico) to refute charges that the ministry is seeking to establish religious teaching in Mexican schools in violation of the Constitution." Minister Vazquez warned that it is "unpatriotic to attempt to revive the religious strife of the past."

Rumanian Government Dissolves Church Groups

The Rumanian Government moved suddenly to dissolve all religious communities, "free church bodies and sects on the ground that their existence endangered national unity." If the church is a danger to national unity, since it alone has any essential quality of unity, either in quantity or theory, I wonder how Satan can unify a nation except on a basis of "Satan cast out Satan." Added to this suppression and other anti-church activities, RNS reports that Nazi authorities have confiscated church properties in Belgium for war purposes.

Illinois Church Executives Ask More Gasoline

Executives of Protestant churches in Illinois have asked U. S. Senator Scott W. Lucas to support their plea for increased gasoline ration. Lucas who had come to Springfield to confer with fifteen executives of the Protestant denominations, gave reply, saying, "I'm inclined to agree that their position is correct. There are about 181 of these church executives in Illinois and it seems

unfair to deny them sufficient gasoline for occupational driving when the regulations provide for 10,000 ordained ministers, serving a single community, to get gasoline." Government for the people and by the people reacts against unfair practices or allocations which do not serve the best interests of all concerned.

Affirmation

The New York "Congress on Prophecy" which met November 1-8 in New York City, gave "affirmation" of their opinion with respect to Christ and the world as follows. As to the world: We believe that the kingdom reign of Christ on earth will be a period of a thousand years of righteous governments, during which period Jerusalem will be the governmental center of the earth. After the rapture of the Church there will arise, within the 70th week of Daniel, the ten-kingdom federation of Gentile powers; that this confederacy will gain control of Palestine in a combined political and ecclesiastical domination; and that this confederacy will then be destroyed by the return of the Lord Jesus Christ to establish the kingdom reign. We believe that the invasion of Palestine by Gog and Magog (Ezekiel 38 and 39), which is commonly designated as the great Northern Confederacy, will take place before the millennium; and that the Gog and Magog battle of Revelation 20 is distinctly an event following the millennial age. The Gog and Magog of Ezekiel 38 and 39, being names of territories and peoples, we are limited by geographical boundaries, while the Gog and Magog of Revelation 20 are descriptive names which designate the world-wide extent of Satan's final rebellion against God, and warfare against His chosen people.

Meeting the Gasoline Shortage

The most opportune time for the Church to rearm in prayer has presented itself during the shortage of gasoline. Prayer meetings could and should be organized in each community or section of the church of any town or city. These prayer meetings could be arranged on different nights of the week. A pastor could arrange them so that he could attend, and in this way keep in touch with his whole church and at the same time build up his congregation spiritually. Many members can't get out to church because of the present emergency, and

pastors will have to arrange to reach their people from different approaches or see a fatal decline in his church numerically, spiritually, and financially. These prayer meetings would not only provide a way to care for the congregation already existing, which cannot get out to church, but it would provide the most valuable contact with the unsaved who could also be reached in each respective community. The members and public of any given community could be invited to a home in a neighborhood within walking distance to offset use of cars. In this way the pastor can go to his people when they can't come to him.

Momentous Times

The trend and spirit of the times so far as the political enigma is concerned tell us plainly that Antichrist's kingdom is in preparation. The destruction of churches in Russia, Germany and all occupied countries, plus the diabolical purposes of all such alliances, can mean but one thing, and that is, that from the Satanic point of view, the spirit that indwells most world rulers indicates that the day of church appraisal is very much on the decline. The allied countries which favor Christianity are themselves so very far backslidden from it that the future of the church, from the standpoint of dynamic realities, is one not altogether too bright. The church can alone reclaim its opportunities by making itself an agency of divine power to convert and transform the world into a Christian community again. This, however, cannot be done so long as a ministry that questions the inspiration of the Scriptures occupies the pulpit. It will take men of prayer and spiritual demonstration in manifestation of the power of miracle as the evidence of God, to accomplish this worthwhile task.

Signs of the Millennium

We have just mentioned the trend of world political movements, along with which is coupled another momentous picture relative to the unification of the churches of mankind. On the part of Protestants, Jews and Catholics there is a very definite move toward unity, so much that it is declared that all mankind, regardless of creed or color, must feel and work for "brotherhood." The ominous purport of this spirit of understanding among men can mean but one thing, and that is that the practical purpose of God to unite His creation under Christ is the one logical and only solution to man's needs. This feeling among men admits the purpose of God is correct in theory. With the world convinced of this need of unity, both as a political solution and also as a religious accom-

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IN the foregoing words, we have a part of the discussion between Job and his God. These words were spoken by God Himself to the great man of the East. The Lord is asking some questions designed to cause Job to realize the greatness of his Maker.

It seems plausible for us in these days to apply the simple but heart-searching means of questioning our hearts before God, in the hope of discovering our position with reference to some very important problems. We do not desire to be unmindful of our responsibilities. The Lord gives the cause for the ostrich being so careless. The answer is found in the 17th verse of this same chapter: "God hath deprived her of wisdom, neither hath he imparted to her understanding." We shall have no excuse whatever if we fail to accomplish the work assigned to us.

It has been the history of mankind that he often, in the words of Solomon, "roasteth not that which he took in hunting." I believe we should ask ourselves occasionally if we are really roasting the things we have won through much travail and heart-rending effort.

Today we are engulfed in one of the grimmest struggles of all time. We are facing an enemy who is well equipped and trained in the arts of modern war. Our enemy, and the enemy of freedom-loving people everywhere, is putting forth an all-out effort to establish his fiendish ideologies firmly in the earth. We thought we had conquered this enemy a quarter of a century ago, but we proved to be like the ostrich, because we failed to remember that our enemy was not a nation or a particular people; but our enemy is none other than the one who crucified the Lord of Glory over nineteen centuries ago. We won the victory over imperial Germany a quarter of century ago, but it proved only to be military victory. We lost the victory which was indispensable to lasting peace. Our drums beat, our bugles blew, our church bells rang, our chimes played and we thought we were free, but we were only being lulled by the sinister and deceptive placidness that precipitated the storm, which has now all but engulfed and enslaved the world. This conflagration has brought the ugly smudge of war with its smell of blood and burning flesh to desecrate the dignity of men almost two thousand years after Christ came to teach the brotherhood of man and the dignity of the human soul. We won the military victory and our boys came home, but we had failed to keep the home fires burning as we should and instead of our Christian influence bless-

Not an Ostrich

BY J. STUART BRINSFIELD

"Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? Which leaveth her eggs in the earth, and, warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them,"
Job 39:13-15.



ing the world, we learned that after the war there were new influences and powers at work in our own land. We learned that our schools and even some of our churches were being affected by what we called "Foreign-isms and strange doctrines." We had left our eggs in the sands and thought to warm them by the earth, but we forgot that an ugly foot would tread upon our peaceful aspirations unless we sheltered our heritage under the wings of the Almighty. We went astray from God in America. The revivals and fires of devotion and consecration began to burn low and finally they smoldered and died on many a church altar.

If we are vigilant today, we can not fail to see that there is a crying need for a great revival in the world now. I am persuaded to believe that unless we do have a sweeping revival soon, our land can look for no peace or lasting response from the ravages of war and bloodshed. Should Jesus tarry until this war is concluded, we will have a problem that can only be solved by men whose hearts are touched by the Spirit of Almighty God. Yes, there is one alternative. It chills the world to think of it, and that is the MAN OF SIN. He will only solve the ills that have beset men

temporarily, and then there will be terror without measure. It is our responsibility to seek God for a spiritual awakening that will arouse men in all the world to

seek God. Where are our Wesleys, Finneys, Spurgeons and Moodys today? What is it that has chilled the churches of America? My dear reader, it is none else than the powers of darkness, which first attacked the old world and bred social disorder and finally godless men led the masses into bondage as the enemies of Israel led the people of God into strange lands of affliction in the dim centuries of the past.

You say in answer to these things, that we have had a revival since the turn of the twentieth century; but a little observation will prove that it has only scratched the surface and this twentieth century revival has been attended by many things which have hindered the forward march of the church on its mission to bless the world. We need to be probed to the depth of our beings by the Spirit of God, until the things that have hindered the cause of the Lord in the twentieth century will be successfully put away from us that the man across the street and the men across the oceans and the men in Africa and China and Japan can see that there is something in America that the whole wide world needs to be blessed with.

The victory over imperial Germany did not mean that we had conquered our enemy. It only meant that we had helped to create an economy that would convenience and almost necessitate a moment for poise and another ruthless attack by the enemy we vowed was defeated. While the Soviets and the Germans, as well as the Italians, were organizing the undercover workers to strike, we were failing to send the gospel as we should have sent it to the world. The gospel of Jesus Christ is the great weapon that will destroy war and covetousness and cause wicked and warlike men to pray for peace. It is claimed that the pope of the Roman Church is the greatest advocate of peace in the world but it is a fact that the Roman Church has failed to cause the masses of people in Europe to follow the teachings of Jesus of Nazareth. Ceremony and ritual, no matter how beautiful and expensive, will never solve the problems that have caused men to drink of the bitter cup of war. The problem can be solved and will be, when the PRINCE OF PEACE has sway in the hearts of men. It is certainly the time for us to seek God until He rains righteousness

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Indeterminism and Predestination

SOME people believe that *everything* is determined beforehand. Others believe that *nothing* is so determined. Either view is radical, but not a few pages are required in order to explain the rational view of predestination. Therefore, I am now beginning a five-article series on this subject.

DEFINITIONS

By "predestination" is meant "pre-determinism" or "the course of EVENTS being determined and fixed before they happen." By "ABSOLUTE predestination" is meant "ABSOLUTE predeterminism" or "the course of ALL EVENTS being determined and fixed before they happen."

Now, reader, let's consider this doctrine in a sane and reasonable manner. No question is more serious than that of predestination, especially if one falls into the effects of its clutches. Absolute predestination, the doctrine "that God has from all eternity decreed EVERYTHING that comes to pass by an unchangeable purpose," is the most hopeless and faithless doctrine to ever roam the field of Christianity.

On the other hand, some are so bitterly opposed to the "absolute predestination" view that they have contradicted it by resorting to another extreme view called "absolute indeterminism." By this term is meant "the doctrine that NOTHING has been decreed to come to pass by an unchangeable purpose, but that the causes for *all things* are to be found in the things themselves, being unaffected by the eternal purpose and plan of God." But this view is just as radical and hopeless as that of "absolute predestination."

If "absolute indeterminism" is correct, then *WE DON'T KNOW WHERE WE ARE*. If "absolute predestination" is correct, then *IT DOESN'T MATTER WHERE WE ARE*. In either case I would feel like asking, What's the use? One might as well throw down his gun, call in the dogs, and quit the hunt.

ABSOLUTE INDETERMINISM

If the doctrine of "absolute indeterminism" is true, I say once more that we don't know where we are. If nothing is fixed then why are we working so fervently for a future? According to the view of those holding to "absolute indeterminism" there may not be a future. If we are uncertain about the future, then vanishes our faith and we have been living in a hopeless vacuum.

Allow me to ask you a few questions. Are you waiting for the rapture of the saints? Do you firmly believe that the

By D. C. BARNES

Lord shall return to earth again? Are you expecting to reign with Christ during the millennium? Now, be careful "Mr. Absolute Determinist," or you will get your wires crossed and have a "short." You *can't* be waiting for the rapture, because you say that it may not take place. You *can't* believe in the prophecies of God's Word, because there is nothing determined about the Lord's return. And the millennium—well, it may not even be there when we get to it, so why should we imagine such glories?

But God has said that the rapture shall take place (1 Thess. 4:13-18), the Lord shall return to earth (Acts 1:11), and the millennial kingdom shall be established (Rev. 20:5-7). These things are fixed, they are settled, they have been determined beforehand; and there is no power in all the universe that is able to keep these glorious promises from being fulfilled. If these things *MUST* happen, then they are predetermined, they are foreordained, they are predestinated. So, the theory of "absolute indeterminism" is a false doctrine, because some things *are* definitely predestinated.

ABSOLUTE PREDESTINATION

If the "doctrine of "absolute indeterminism" is true, we must admit that we don't know where we are. But the worst of all is the doctrine of the "absolute predestination." If this doctrine be correct, then *IT DOESN'T MATTER WHERE WE ARE*. If everything is already fixed, then why should we hope at all? Our course is already determined, hope or no hope. According to this theory it is vain and fruitless to make any plans whatever; in fact, there are no plans for us to make; they are already made. Consequently, all that we do is the same as the blind operation of a non-intelligent automaton. Hope or no hope, our future conduct is already determined and settled.

Do you not see already that if the plan of God operates on the basis of "absolute predestination," then it doesn't matter where we are? What difference does it make anyway? There is not a single thing you can do to alter your circumstances. Every human trait, every capable talent and every personal attribute is only the manifestation of the "power of fate or favor" and that because of another's will and not your own.

CONSCIENCE

Let's consider for a moment some of the most absurd and extreme inconsist-

encies which the advocates of "absolute predestination" will be forced to admit.

Every man (not the elect only) is endowed with a moral constitution. This endowment affords him an inward ability for judging between right and wrong, and the principal factor of this judgment we call "conscience." So here are my questions: Why did God give us the power of judgment if we are not allowed to use it? Why are we possessed with a conscience if its function is prohibited? Friend, we can no more conceive of ourselves having a moral constitution and being deprived of the opportunity of moral action, than we can conceive of ourselves being intellectually constituted and being deprived of acquiring knowledge.

Let's quote a few scriptures from God's Word. John 8:9, "And they which heard it, *BEING CONVICTED BY THEIR OWN CONSCIENCE*, went out one by one." Evidently, they had a conscience and that conscience was capable of rendering self-judgment. Rom. 13:5, "Wherefore ye must needs be subject, not only for wrath, but also for *CONSCIENCE* sake." So conscience must be an active force in human beings and people should obey civil law for the sake of this sensitive power. (Read pre-text.) Since the scriptures prove that man has a conscience, we must conclude, for the sake of reason, that he is permitted to use it. Otherwise, God would not have given such to him.

FREE WILL

If the doctrine of absolute predestination is correct, then man does not have a free will. If he is without a free will, why does he have the privilege and power of choice? If every selection in life is made for him and every choice is forced by the will of another, then man has no will at all, let alone free will. If every experience in his life is forced upon him, then choice is no longer choice and human will ceases to function; in fact, he has no will to begin with. According to such a theory, there are no alternatives in anyone's life; that is, man is never faced with a situation which requires a decision to be made between two courses, either of which may be pursued by the individual. To say that a person is never faced with such a dilemma is to deny the truth of reality and experience.

Let's quote a scripture in support of my argument. Heb. 11:24, 25, "By faith Moses, when he was come to years, *REFUSED* to be called the son of Pharaoh's

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The Blood, Calvary's Love, and the Vision

By C. G. BELLAH

THESE THREE ARE ESSENTIAL

These three are very essential to salvation. We received them at the new birth, and unless we keep them, we are forever lost. The thing I would like to call your attention to is the command of God to the children of Israel while they were in Egypt. In Exodus 12:3-15 we find that the passover is instituted. God's command is calling for a lamb, without blemish, a male, of the first year. This lamb is to be killed in the evening and they shall take the blood and strike it on the two side posts of the house wherein they shall eat it, and when they eat it they shall not eat it raw, nor sodden at all with water, but roast it with fire; and they must not leave anything until morning. If there is anything left it must be burned with fire; they must eat it with their loins girded and with their shoes on their feet, and shall have their staff in their hand; they shall eat it in haste, for it is the Lord's passover.

THE DANGER

For the Lord had said, "I will pass through the land of Egypt this night, and will smite all the firstborn of the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Here, beloved, we have a real picture of the blood and purpose of Christ. It was essential for the children of Israel to have the blood applied to the place where God said to put it. That was His mark at that time for their deliverance. How much more is it essential to have the blood of Christ applied? Heb. 9:22, "And almost all things are by the law purged with blood; and without shedding of blood there is no remission." Read verse 19 also. Now if the sprinkling of the blood of those beasts purged those things, how much more will the blood of Christ purge us from the guilty stain of sin? Heb. 13:11, 12, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp."

CHRIST, OUR PASSOVER

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

Dear reader, it makes me want to go forth unto Him bearing His reproach and shouting as I go. Oh, praise His dear

name for ever! Everyone who is not under the blood should get there at once; for it is through the blood of Christ we have redemption. See Eph. 1:7 and Col. 1:14. Yes, surely we are redeemed by the blood and so sanctified by the blood of Jesus.

CALVARY'S LOVE

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In Isa. 9:6 we read, "For unto us a child is born, unto us a son is given." Now it is evident that Christ was born before He was given, and it is a known fact that God loved the world for He gave Him (Christ) to die on the cross, so that everyone that believed on Him should not perish but live. Now Christ is God's love manifested on the cross. He was God's plan of salvation; through Him we have our salvation. Through Him we have our being; through Him we have our love; through Him we have mercy; through Him we have help, hope, joy, and peace. It is through Him that we have all these things. We hear Him say, "Father, forgive them for they know not what they do." In that He uttered the words of His mission, forgiveness; that's Calvary's love. Then love (charity) is an essential to salvation.

In the 13th chapter of 1 Corinthians we find what Paul says about love. We must have love to have salvation. If your neighbor sins against you, can you forgive him? If your enemy persecutes you, can you love him? If your son takes part of your goods and spends them and returns home naked and hungry, can you take him in your arms, and kill the fatted calf? We are speaking of Calvary's love. Do you say, "I love God," and dislike your pastor? Does your brother offend you and ask forgiveness and you refuse to forgive him? Do you endure all things? Love suffereth long, and is kind. We need love, God's love that endured the cross. "Father, forgive them for they know not what they do."

THE VISION

"Where there is no vision, the people perish," Prov. 29:18. The people of this world today are going on down the road of time without a vision of the Word of God, neither the kingdom of God and of Christ. Such people are bound to perish, unless they stop and get a vision. Sinner friends, there are two visions that you need; one is the doomed of hell and the other is the joys of heaven. Then after

you get the vision you will seek God and all of His righteousness.

Dear backslider, you have lost the vision to the extent that you have fallen by the wayside, but the good Samaritan will bind up your wound if you will cry out unto Him. We all need the sweet vision that old Abraham had when he saw the city of God whose builder and maker was God; also of Christ when He said, "In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you." And of Paul when He said that here we have no continuing city but we look for one to come. Also that of John when he said he saw the Holy City, the new Jerusalem, coming down out of heaven prepared as a bride adorned for her husband.

Dear reader, you who are unsaved, now is the time to catch a vision of God and His kingdom. Now is the time to believe the gospel of the Son of God. Read Amos 8:11-13. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst." This means a time when the pleasure-seeking crowd will seek a vision but the vision is going to be taken away. They shall even faint as they go from the north to the south and the east to the west seeking the vision of the Word of the Lord.

Truly where there is no vision the people perish. The writer earnestly covets your prayers that he will forever stay under the blood and filled with Calvary's love and also keep the vision.

RELIGION AND THE WORLD

(Continued from page 4)

plishment, is indicative of the setting up of the kingdom of God on earth and of the rule of Christ as was the unified language of the Roman Empire, a preparatory thing for the coming Christ at His birth. It remains, however, that this is only man's admission as to the need of such unity; and that the power to accomplish this union is still in the hands of God; further that it will be enthroned by a complete overthrow of worldly powers and administrations.

Don't borrow trouble; the interest on the loan is entirely too high.

Dr. Geo. Washington Carver

Extension of Remarks
of
HON. GEORGE W. GILLIE
of Indiana

In The House of Representatives
Tuesday, January 12, 1943

MR. GILLIE. Mr. Speaker, under leave to extend my remark in the Record, I include the following editorial on the life and works of the late Dr. George Washington Carver, taken from the columns of the Fort Wayne (Ind.) News-Sentinel of January 8, 1943:

He Pointed the Way

It was on Tuesday evening, January 5, 1943, that the sad news first came over the air that Dr. George Washington Carver, venerable son of a slave, had died.

The spirit of this great Negro scientist, whom many had regarded as America's most saintly citizen, had slipped away from this still so-very-wicked world, leaving all humanity a great host of blessings for which he personally had firmly declined payment or acclaim.

He always said: "I did nothing," explaining that the Creator (to whom he talked daily as he walked in the woods at sunrise, and to whom he humbly took all his questions) had merely "used" him and taught him all that he knew, and directed all that he did.

Close friends who knew Dr. Carver's humility before his Creator have likened him to St. Francis of Assisi.

And even his critics acknowledge that he had been touched by some mystical genius of creation.

While Grover Cleveland was in the White House, Dr. Carver went to Tuskegee, Ala., to work among his own people.

He taught them many things about plants and food, clothing, and shelter; and he even taught them much about the arts, for he was an accomplished pianist and painter (making his own canvases, pigments, and oils).

One of his paintings, incidentally, was so highly regarded that it was bought for the Luxembourg Gallery in Paris; and in 1916, he received a fellowship in the Royal Society of Arts in London. But it was as a scientist, rather than as an artist, that he was principally known to fame.

When the boll weevil was threatening the cotton crop, Dr. Carver cried out to his people: "Plant acres and acres of goobers (peanuts), and acres and acres of sweet potatoes."

In response to this appeal, the yield was so great that there seemed to be an

overabundance; and Dr. Carver was worried by the prospect of waste, and was fearful that he had committed a serious error.

And so, he walked in the woods and, looking up, addressed his Great Teacher, saying:

"Mr. Creator, please, why did You make the peanut, and why did You make the sweet potato?"

Then Dr. Carver hid himself in his laboratory to work, and his questions were answered as the mysteries began to unfold.

From sweet potatoes he made starch, vinegar, shoeblackening, ink, library paste, dyes, candies, tapioca, veneer glue, ginger, coconut, chocolate, compound, stock feeds, coffee substitutes, molasses, and rubber—and a flour that was used in time of World War No. 1, when cereal flours were scarce. All these things he made, and others—to a total of 118.

From peanuts, Dr. Carver brought forth milk, butter, cheese, coffee, shaving lotion, breakfast food, soap, cosmetics, salad oils, wood stains, soft drinks, axle grease, tan remover, insulating boards, dyes, and an ever-expanding list of other things, to total more than 300.

This was changing waste to wealth. This was changing an economy of scarcity to one of plenty. This was chemurgy—or chemistry at work.

Christy Borth, in his extremely interesting book entitled "Pioneers of Plenty," calls George Washington Carver "the first and greatest chemurgist." He certainly was the first great "pioneer of plenty."

Born a slave, he had been freed by the Emancipation Proclamation and the victory of the Union Armies. But the great emancipation, as applied to Dr. Carver, was the emancipation of the mind.

He came literally to walk with the kings and lords of this industrial and agricultural world. Yet always his mind and spirit were free of pride and avarice and greed.

He gave all his "mysteries" away, refusing personal payment for all his good works. He served his Creator and all of God's creatures entirely without personal reward.

Sometimes he aroused the ire of more formal, or "classical," academics by his humble insistence that all his products were the work of God, rather than of science.

And even his most friendly associates were often exasperated because others made fortunes from his discoveries and inventions, which he gave freely to ev-

eryone who manifested a desire to learn about them, rather than make the least effort to capitalize on them personally.

But Dr. Carver could not be shaken from his whole-souled altruism. In his singularly musical voice, he explained his unique scientific methods in this way:

"What I am creating is not in any book. I have to become my own book-maker. When I get an inspiration, I go into the woods and fields, and then into the laboratory, and God tells me what to do. What I have done with the peanut and the sweet potato can be done with all the things of earth. God has said that every herb and every plant that He has created can be made of use to mankind."

He was named George Washington as a very small child, because the Carver family who raised him thought him such a nice, honest child.

His entire name was an appropriate one.

For, he was destined to "carve" out new ways of living and of making livings which are potent to draw this, our country, back to the national philosophy of its first President and of his distinguished Negro namesake.

Born during a bloody civil war, George Washington Carver has now left this mundane life during a great chemical revolution, the full import of which is not yet sufficiently sensed by the millions which it has affected and will long continue to affect.

These United States of America have been richly blessed by the lifework of this great man. Let us not forget him.

If the implications of his brilliant work had only been heeded by more selfish and greedy men—men less wise but more powerful in a material sense—this world today would be less wicked and less bloody and more happily blessed with bountiful living and Christian justice.

Now the great man is gone from us. But his work and his message inspire us to live and strive and carry on to even greater achievements, because, through his enlightened trust in "Mr. Creator," Dr. George Washington Carver has shown us the way.

Revival

GENEVA, Ala.—We recently had a two weeks' revival here in which Rev. W. E. Wright, of Whistler, Ala., did some wonderful preaching. People attended who had never been to the Church of God before. The church was greatly blessed. Seven were saved, four sanctified, six filled with the Holy Ghost, and six added to the church. We closed with a glorious service, having sacrament and feet washing. Pray for us at Geneva.—W. B. Nabors, pastor.

THE CHURCH OF GOD EVANGEL



Foreign Missions



This page edited by Rev. M. P. Cross, Executive Mission Secretary.

DOWN MEXICO WAY WITH THE ARCHERS

By J. W. ARCHER

(Continued from last issue)

Being short of money, and wanting to make certain we were there to leave with the boat, we slept on some sacks in the boat. We did little sleeping, as the boatmen arrived at midnight, with flashlights and much chattering, and the passengers began to arrive at three in the morning.

At four-thirty in the morning, only one-half hour late, because we had to wait for a proud landowner, who knew the boat did not dare leave without him, we began a twelve-hour trip up the river, through some of the wildest and most beautiful sections of this ancient, unknown land. There were several of these landowners on the boat, proud leaders of a downtrodden people, who serve them not unlike slaves. These men all carry their pistols strapped to their waists openly. They are of Spanish descent, and can be very cruel, although they often are not unkind to their servants. At intervals the boat would pull over to the forested shore, and one of these men would disembark, invariably met by grinning servants to take the heavy packages purchased by their master at the distant market. These landowners have a little world all their own in these wild mountainous valleys, where they rule like ancient kings.

The river winds its way through closely pressing, steep and massively-wooded mountains, filled with chattering monkeys, bright-colored parrots of a number of varieties, ranging from little green fellows the size of a robin, up to huge green and blue and yellow birds with long flowing tails and as large as a turkey buzzard (if you'll pardon the comparison), wild turkeys, wild pigs, large mountain quail, antelope, deer, lions, tigers, and an elephant-like animal they call antiburro.

We stop at two small villages, in both of which Ruben has preached, and we have brethren, but at present are abandoned for lack of a worker to take care of them. We are sending one of our students soon to take the newly opened work in Tuxtepec, the large disembarkment port we mentioned above, and he will be able to visit these villages once a week, or twice a month.

The river grows steadily more rapid and shallow, and at times the boat is barely crawling against the strong current, in three feet of water. Once where the river divided around an island, the sand had washed in since the last trip until we ran on a sand bar trying to cross. The rear swung against the bank and the women and landowners jumped ashore, but the poorer Mexicans and the writer jumped overboard, after removing shoes and rolling up pants, and with the aid of the motor, poles and all heaving together, together with the lightened load, we put the boat over the sand bar into deep water once more. We are thoroughly wet, but happy in the knowledge that we have done our part, and had gained the respect of all on board, to whom we were then able to tell the story of a saving Christ. A half hour riding on the roof in the tropical sun, dried our clothes.

We wondered how these boats could pull two heavy barges through the rapids, but when we pass the other boat with its two barges, about midafternoon, we quickly see how it is done. These rapids are not long, but are often on a bend of the river. The barges are let out on about one hundred feet of strong rope each. When the motorboat reaches a rapid, it is through and in smooth water once more before the barge arrives. With the aid of men on the barge, guiding and pushing with long poles, they are able to make it through. But it takes expert knowledge of the river and management of boat and barges.

At four P. M., five minutes ahead of his announced arrival time, we reach the end of motorboat travel and are put ashore. We pay the boatman his eighteen pesos for six of us (including the district overseer and a new pastor and his wife whom we are taking to this pastorate) and leap ashore. The twelve-hour trip had cost us three pesos each (Mexican dollars, about 65c American money). The boatman does not collect his fare until he has landed his passengers, for thus, he smilingly tells us, he is not responsible to deliver us at our destination.

We find ourselves in a beautiful valley about three miles wide, enclosed on all sides by high, wooded mountains, backed at the upper end by the very high Sierras. They tell me it is a difficult eight-day horseback trip from here to the state

capital, straight back over the mountains. This city is reached, however, by train from Mexico, and the Pan-American highway will soon be completed that far. We are very anxious to take advantage of the opening up of this large rich state, but we lack workers. The Senator of the state is a personal friend of ours and has the baptism of the Holy Spirit. He is now running for state governor. Any one of these states contains a lifetime of missionary effort, and is equal in size and opportunity to the average mission field in smaller nations. Indeed the harvest is plenteous and the laborers few. I ask you readers to indeed pray the Lord of the harvest that He may send forth laborers. The support of our laborers in these parts is very poor, for a worker gets only one peso (fifty centavos a day, about 32c American) and he must pay 60 centavos kilo (two pounds) for his staple food, beans. In other words, he gets about five pounds of beans for a day's work. He must work three days for the price of a pair of pants, and seven days to buy a fair pair of shoes. Nearly all of them have large families, so you can imagine how much the pastor receives. Then, you ask, how do these poor people live? They don't live—they exist. In the industrial cities, such as Mexico City, the situation is somewhat better. But the living standard for the poor, even there, is far worse than the poorest conditions we have in the States.

We are still some eight miles from our final destination in Valle National, but we hike the half mile across a field to the nearest farm house, where we are warmly greeted by brethren in the Lord. It is hard to tell you how happy it makes one feel to meet smiling, Spirit-filled Church of God folks way out here on the raw edge of nowhere. Most of our members in this end of the valley have their small farms, which they run on shares for the landowners, and are able to live above the standard of the ordinary laborer.

Practically all of our members in our three works in this valley are Chinanteco Indians. They claim to be the original Mexicans, and are a very sweet-spirited, happy people. They are very open to the gospel.

The next day we pressed on by horseback to Rica Oja. The news of our arrival in the valley has preceded us, and a

(Continued on page 13)

DALLAS, TEXAS, CHURCH LIFTS INDEBTEDNESS



The dedication of the Church of God in Dallas, Texas, November 16, 1942, will long live in the memory of those present. The picture shown above was taken while a twenty-five hundred dollar note on the church property was being burned. As Rev. J. C. Thompson, pastor of the church, set fire to the note which Brother David Simms held, an expression of happiness and relief from a heavy burden of debt can be seen on the faces of those near by. Sixteen hundred dollars was raised the first month after the General Assembly of this year.

The dedicational service started at two-thirty p. m., with Rev. J. C. Thompson officiating. The song service was under the direction of Brother Travis Allen, Brother Glenn Weatherby, and Brother Russell Collins. Music and special singing was rendered by Brother Dean Rusk, the Alford Sisters, and Sister Mildred Warner.

Recognition of the following ministers was made: Rev. T. W. Godwin, state overseer; Rev. Glenn Weatherby, state Y.P.E. and Sunday School superintendent; Rev. I. H. Marks; Rev. N. H. Bridges, pastor of the Ft. Worth church; Rev. Harvey Simms, pastor of the Sherman church, and Rev. G. W. Alford, pastor of the Ennis church. At two-thirty p. m., Brother T. W. Godwin brought

the dedicational message, Rev. H. N. Bridges pronounced the benediction of the service.

Rev. and Sister J. C. Thompson began their pastoral work with the Dallas church in 1936. The church owned property valued at about seventy-five dollars at that time. We now have property valued at four thousand dollars. The first Sunday School had an attendance of three, in contrast with that of one hundred and thirteen present December 13, 1942. We now have four nice Sunday School rooms, a Y.P.E. room, an office, and a seating capacity for several hundred. We also have a nice four-room parsonage. The Y.P.E. has bought new church pews and a new altar for the church. The Willing Workers and the Y.P.E. both did their part of removing the debt of the church.

The members of the church feel that Rev. and Sister Thompson are to be commended for their faithfulness and long labor with the church. During the past five years their work has been a blessing to all of us. Rev. Thompson has a soul stirring and inspiring message, and we feel fortunate and thankful to have them with us. Their leadership has been the means of the prosperity of the church.—Lola Mae Roberson.

New Church in Indiana Growing

LA PORTE, Ind. — Greetings in Jesus' name from La Porte, Indiana, Church of God. We praise the Lord for

the way He has been blessing here since the Assembly. The church was organized last June with nineteen members; now we have twenty-three and four

others have written for their transfers, which will make twenty-seven members.

Since the Assembly the church has raised \$85.00 for parsonage repairs, \$18.00 for a rug runner for the church, \$19.00 for new Church of God song books, and \$25.00 each month for general expense. La Porte was first to send in its aged ministers' quota in Indiana, with \$1.23 over our quota. At our Thanksgiving Day service a building fund offering was received which amounted to \$450.26 cash. Brother Jenkinson, our state overseer, was with us and brought a wonderful message.

God is not only blessing the work here financially but He is also blessing us spiritually. We have organized our Sunday School since the Assembly. Last month our average attendance was forty-four. We also have organized an L.W.W.B. and a Y.P.E. since the Assembly. God is blessing in a great way in our Y.P.E. services. Last Friday night three of our young high school students were slain under the power, two of them being filled with the Holy Ghost. God is also blessing in our other services. Last Sunday night four men stepped out to the altar to be saved. Then Wednesday night one was sanctified and again Sunday night two were saved and one sanctified. We surely appreciate the good loyal Church of God people here in La Porte, for the way they are standing by us and helping us in this new work. Pray for us and our work.—L. C. Heaston, pastor, 102 Ludlow St.

In Re Victory Tax

(Continued from page 2)

state treasurers withhold the victory tax on the salaries of the state overseers and that the reports to the Government are made quarterly, as ordered by the Government.

Inasmuch as victory tax on individuals is to be collected by the employer or the one paying the money, it will not affect any of your funds whatsoever except the amounts being paid to the pastor, unless the church has employed additional singers or workers and is paying them an amount in excess of \$12 each week or more than \$52 each month.

For further information, you may consult your postmaster for pamphlets on this subject, which will be very helpful. If we can be of further service to you, don't hesitate to call on us.—J. H. Walker, General Overseer, The Church of God.

Many churches are dying with consumption. They consume all of their finance, all of their gifts and talents, all of their time petting or quarreling, sleeping or creeping, begging for blessings, until they are dead with consumption.

THE CHURCH OF GOD EVANGEL

Requests For Prayer

We receive many requests for the salvation of relatives, loved ones, and friends, also for urgent unspoken requests. There are so many of these it is impossible to publish them, but we ask that all take them to heart and earnestly pray that the Lord will answer prayer in their behalf. In order for requests to be published they should be signed.

Pray For

The healing of my body.—Mrs. Athalee H. Pitts, Rt. 2, Clayton, Ga.

The Lord to heal my body; special unspoken request.—Mrs. George Webb, Highlands, N. C.

My husband.—Sister Ruby Ralph, 924 E. 11th St., Pittsburg, Kans.

God to undertake for me.—Gorde Sharp, Rt. 1, Scottsboro, Ala.

The healing of my body; unspoken request.—Estell Richard, Nasau St., Charleston, S. C.

My sons.—Mrs. A. Salvo, Nasau St., Charleston, S. C.

The complete healing of my little boy's ear; it is much better since we requested prayer for it; special unspoken requests.—Mrs. E. E. Basham, Princeton, W. Va.

The healing of two of Sister J. C. Matthew's relatives; the healing of Mr. C. V. Jones, he is sick in body and mind; Mrs. Minnie Doan to be healed.—R. C. Sansbury, Huntersville, N. C.

The healing of my back and limb.—Paul Permelia, Lester, W. Va.

My mother to be healed, her foot was injured in a fall.—Opal Harper, 121 Clarke Dr., St. Albans, W. Va.

Me to be healed of lung trouble, two unspoken requests.—Mrs. P. R. Walker, Mount Union, Pa.

Brothers John Maes and Gipson, who got hurt in the coal mine; the healing of a blind child; very special unspoken request; my brother.—Mrs. J. C. Pinion, Switzer, W. Va.

The healing of my heart.—Mollie L. Wilson, Rt. 3, Box 501, Santa Cruz, Calif.

The complete healing of my body.—Mrs. J. P. Norwood, Rome, Miss.

I request prayer concerning my position in the army.—Chris Vik, 84th Station Hospital, New Orleans Staging Area, New Orleans, La.

God to heal me of stomach ulcers and fallen stomach.—Mrs. Dave Garlim, Cass Station, Ga.

The healing of my son's body, he has a very serious kidney trouble; my body to be healed; my mother to be healed of rheumatism.—Mrs. Hattie Goodrum, Rt. 1, Selmer, Tenn.

The healing my wife's and mother's bodies.—B. F. Biggerly, 233 44th St., Newport News, Va.

The healing of my companion's body.—Mrs. Julia Estep, Clarksburg, W. Va.

The healing of my afflicted body. I have suffered several years with a nervous trouble; my home; my husband to be saved and healed of stomach trouble.—Mrs. G. A. Parker, Rt. 1, Gardendale, Ala.

My mother to be healed; my brother.—Martha Stone, Rt. 3, Baxley, Ga.

The healing of my body of high blood pressure.—C. W. Kendall, Morgantown, Miss.

The healing of my entire body and that the cause may be removed.—Mrs. Alice Woodall, Atlanta, Ga.

Me to be healed of a hurting in my side and nervousness; my husband.—Lizzie Watkins, Wiscoal, Ky.

My mother who is in the hospital in a serious condition to be healed and saved.—Mrs. M. Lenel, Ponchatoula, La.

The healing of our little four-year-old boy, he is in a bad condition.—Mr. and Mrs. Fred Allen, Burnsville, N. C.

The healing of my mother's body; my eyes and nerves to be healed; unspoken request.—Audrey Francisco, Rt. 1, Scottsburg, Va.

The healing of Mrs. Glenn Gault, 240 Samaritan Ave., Ashland, Ohio. She is suffering from a nervous breakdown and is just a new convert.—Mrs. John Harshman, 346 9th St., Ashland, Ohio.

My sick father to be healed.—Pauline Patterson, Uhrichsville, Ohio.

The healing of my baby's stomach; my brother's baby to be completely healed.—Mrs. Wilson Davis, Avera, Miss.

Me to be healed of low blood pressure; my head to be healed.—W. W. Whitlow, Peterstown, W. Va.

My home and husband.—Mary Cleveland, Colquitt, Ga.

God to heal my body; the healing of Ethel Smith's eye; my husband.—Sal-lie Baldwin, Rt. 1, Box 7, Hallsboro, N. C.

My mother to be healed of cancer; me to be healed.—Mrs. Rosie Miller, Chapmanville, W. Va.

The Lord to help me; my son.—Mrs. Wiley Coady, Rt. 6, Box 103-A, Pine Bluff, Ark.

The Lord to help me, I need encouragement.—Clifford Foster, 517 S. Main St., Somerset, Ky.

Very urgent request.—Rev. Wm. H. Price, Box 42, Millville, Fla.

My family and me; unspoken request. Mrs. James N. Griffin, 5718 2nd Ct., N., Birmingham, Ala.

My husband.—Dorothy Holland, Box 519, Caruthersville, Mo.

My brother, his wife, our mother and father.—Ethel McIntosh, Alvin, S. C.

God to undertake for me, He understands.—Mrs. Era Tucker, Decatur, Ala.

My sister's son and his wife. Her son is in the Navy and was wounded sometime ago, but is now back in service. His wife is here at her father's very low with T. B. and is not expected to live but a short time and he can't be with her any now before she goes. It surely is sad. Please pray for God to give him strength to bear it all and to be true. Pray for my sister's stepdaughter that God will undertake for her.—Mrs. A. W. Cop-pinger, Rt. 7, McMinnville, Tenn.

The deliverance of a young man who is sentenced to die in the electric chair Feb. 12. He is a talented musician.—Willie Durr, Brookhaven, Miss.

The healing of my little boy, who has always been sickly; healing of my body; my family and loved ones to be saved; my husband.—Mrs. Arlie Patrick, Rt. 1, Terry, Miss.

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Orphanage Receipts For Quarter Ending December 31, 1942

(Continued from last issue)

MICHIGAN

Austin Church of God Sunday School—1 tinker toy, 4 hdkfs., 2 dresses, 1 pr. hose, 1 head scarf, 3 puzzles, 1 pen and pencil set, 3 sets of blocks, 1 box hdkfs., 2 storybooks, 2 neckties, 50c cash, 2 toys, 1 shirt, 2 military sets, 1 top.

Church of God, Flint—1 modeling set, 3 billfolders and key rings, 26 puzzles, 13 games, 18 toys, 13 books, 8 knives, 6 fountain pen and pencil sets, 2 boxes stationery, 1 doll book, 6 prs. socks, 11 gift sets, 6 hdkfs., 1 necktie, 2 fountain pens, 1 scarf, 1 teddy bear, 1 sewing set, 1 set dishes, 3 paint sets, 1 box crayons, 2 dolls, 1 pocketbook, 1 cedar chest, 1 set dominos.

Church of God, Pontiac—10 prs. socks, 11 boxes hdkfs., 25 neckties, 5 pocketbooks, 9 puzzles, 6 boxes stationery, 1 box candy, 1 pr. underwear, 4 prs. gloves, 5 scarfs, 6 prs. suspenders, 6 games, 17 books, 2 sets of dishes, 1 military set, 11 hdkfs., 1 box powder, 3 head scarfs, 1 box crayons, 1 pr. step-ins, 1 dress, 1 bath set, 3 dolls, 1 brush, 1 comb, 2 billfolders, 1 gift set, 1 slip, 1 hairbow, 2 toys, 1 bottle perfume.

Amos Sisson, Cadillac—1 doll, 4 pen and pencil sets, 1 diary, 3 hdkfs., 1 toy, 2 boxes candy, 1 toy dog, 1 puzzle, 4 boxes stationery, 1 nurse's set, 2 scarfs, 2 boxes hdkfs., 2 tie sets, 3 books, 3 candy bars, 1 whistle, 1 tie rack, 1 military set, 1 towel, 1 washcloth, 1 box powder, 1 set building logs.

East Side Church of God, Flint—11 bath towels, 4 scarfs.

Marie Galon, Van Dyke—2 shirts, 2 boxes candy.

V. E. Sears, Grand Ledge—3 toys, 1 doll, 1 dresser set, 2 books, 1 bag marbles.

Berkley Church of God, Royal Oak—1 set dishes, 2 toys, 1 doll, 2 games, 2 sewing sets, 3 sheets, 4 washcloths.

Mrs. Kyle Hudson, Wyandotte—103 washcloths, 18 bath towels, 3 sheets.

Nellie Phillips, Battle Creek—2 sheets, 2 washcloths. Used: 1 dress.

Rev. and Mrs. Edwin Skinner, Battle Creek—2 sheets.

G. G. Williams, Big Rapids—2 knives, 4 toys, 7 prs. socks, 2 pen and pencil sets, 2 ties, 8 books, 1 billfold with 50c cash, 2 eversharp pencils, 2 novel-ties, 2 puzzles, 2 boxes stationery, 1 pr. mittens, 2 pencils, 1 pen and knife set, 2 boxes hdkfs., 1 doll, 1 dresser set.

MISSISSIPPI

Mrs. J. L. Burton, Eupora — 3 bath

towels, 3 washcloths, 3 bars soap, 2 tooth brushes, 10 hdkfs., 2 prs. socks, 1 bag candy.

Miss L. Cooksey, Isola—7 washcloths.

MISSOURI

Church of God, LaSalle St., St. Louis—42 dish towels, 12 washcloths, 12 towels.

NEW JERSEY

Church of God, Millville—1 dress, 1 purse, 1 pr. hose, 3½ yds. material. Worn: 4 boys' suits, 1 sweat shirt, 1 snowsuit, 4 prs. shoes, 4 coats, 1 skirt, 1 cap and scarf, 1 bathrobe, 30 dresses, 1 pr. hose, 3 blouses, 1 pr. galoshes.

NEW MEXICO

Mrs. J. M. Morgan, Hobbs—23 yds. cloth, 1 potholder, 8 bath towels, 4 dolls, 2 bars soap, 1 rope, 4 balls, 2 bags marbles, 2 prs. socks, 6 hdkfs.

NORTH CAROLINA

Eunice Trapp, Gastonia—3 dresses, 2 head scarfs, 1 sweater.

C. H. Deans, Middlesex — 49 Xmas stockings, 22 hdkfs., 13 toys, 9 hair berets, 1 pr. anklets, 5 books, 2 bottles perfume, 1 pr. panties, 1 fountain pen, 2 washcloths, 3 bottles lotion, 3 combs, 1 toilet set, 25c cash, 1 flash light, 1 tea set, 2 pencils, 1 gun, 2 prs. gloves, 1 box candy, 5 collar pins, 1 knife, 1 tooth brush, 1 bottle toilet water, 1 necktie, 2 prs. socks.

Y.P.E., Henderson—1 pr. shorts, 3 prs. panties, 1 undershirt, 2 prs. gloves, 2 yds. cloth, 7 prs. socks, 1 necktie, 3 hdkfs, 1 pr. pillowcases, 1 bedspread.

Y.P.E., Cramerton—12 sheets, 10 prs. pillowcases, 3 bath towels.

NORTH DAKOTA

Rev. Oscar Backman, Beulah — 5 games, 3 dolls, 1 sweater, 12 prs. socks, 1 pr. gloves, 1 scarf, 12 towels, 1 washcloth, 2 ties, 1 bag peanuts, 1 bank, 3 boxes stationery, 2 shirts, 1 billfold, 1 motto, 2 sets dishes, 4 toys, 2 books, 3 boxes crayons, 1 tennis racket, 1 pr. pajamas, 1 military set, 2 hdkfs., 1 whistle, 1 pr. stockings.

George J. Huber, Bentley — 3 boxes hdkfs.

OHIO

Mrs. John P. Klein, Dundee—2 dresser sets, 2 toys.

Rev. Earl A. Renicker, Midvale—15 lbs. candy, 3 boxes hdkfs., 1 dress, 5 washcloths, 8 towels, 6 prs. step-ins, 2 hair bows, 14 prs. socks.

J. C. Cresty, Akron—1 military set, 1 headscarf, 3 books, 4 dolls, 1 box crayons, 4 hair bows, 1 necktie, 1 Bible,

4 bars soap.

Miss Gladys Young, Dayton—1 pr. gloves, 1 storybook, 1 box crayons.

Mr. and Mrs. Martin Virag, 506 Washington St., Dover, Ohio. (Did not list what they sent.)

OKLAHOMA

Jessie W. King, Seminole—2 toys, 1 box candy, 1 hdkf.

Colter H. D. Club, Elk City — 6 dresses, 6 small suits, 3 small shirts, 6 prs. overalls, 1 table scarf.

R. S. Collins, Anadarko—1 sheet, 1 dish towel, 6 hdkfs.

PENNSYLVANIA

J. B. Camp, Johnstown — 3 cut-out books, 1 razor, 1 paint box, 2 puzzles, 13 storybooks, 1 set ten pens, 21 toys, 2 dresses, 1 suit, 2 prs. socks, 1 doll, 3 boxes crayons, 2 boxes dishes, 1 pencil box, 1 tie.

Church of God, Waynesburg—1 pr. pants, 7 prs. socks, 4 paint sets, 1 toy, 5 hdkfs., 1 bag marbles, 1 box crayons, 1 box candy.

Mrs. D. G. Homner, Windber—1 pot-holder, 2 breast pins, 1 dress, 3 dolls, 5 books, 9 toys, 1 sewing set, 1 set dishes, 1 pr. house slippers, 1 paint set, 1 skirt, 1 sweater, 2 prs. socks, 3 dish towels, 1 shirt.

Church of God, Manns Choice—2 aprons, 2 prs. gloves, 1 pr. socks, 1 tie, 1 tooth brush. Used: 2 prs. socks, 2 sweaters, 1 scarf, 1 gym suit, 8 dresses, 2 skirts.

Church of God, Highspire—1 pr. pajamas, 1 gown, 1 dress, 1 cap, 1 apron, 1 pr. mittens, 1 pr. overalls, 1 book, 4 prs. socks, 2 towels, 8 washcloths.

Church of God Sunday School, Newville—3 bars soap, 1 sheet, 12 tooth brushes, 1 pr. pillowcases, 9 towels, 7 washcloths, 5 hdkfs.

M. C. Helman, Carlisle — 50 washcloths.

SOUTH CAROLINA

Church of God, Beaufort—7 boxes crayons, 10 books, 8 towels, 4 washcloths, 4 prs. anklets, 2 prs. gloves, 2 prs. anklets. Used: 1 coat.

Church of God, Lockhart — 1 box chocolates, 2 books, 2 dresses, 2 night gowns, 1 slip, 1 pr. pants.

G. T. Carter, Ware Shoals — 1 pr. gloves, 1 pocketbook, 1 box candy, 1 box stationery.

Sallie Ott, Winnsboro—10 hdkfs., 8 hair ribbons.

Mrs. Sylvia James, Charlotte—1 box candy.

Church of God, Blacksburg—1 necktie, 1 box candy.

Church of God, Charleston — 1 tie clasp.

Church of God, York — 1 pen and pencil set, 1 hdkf.

Sunday School, Mullins—1 gift set.

Church of God, Liberty—1 box choc-

THE CHURCH OF GOD EVANGEL

olates, 1 Bible.

Church of God, Marion—1 pencil set.

Church of God, Blackely—1 slip.

William Spurlock, Clinton—1 sweater set, 1 skirt.

Church of God, Westminster—2 dolls, 1 slip, 1 pr. pants, 1 pr. house shoes, 1 dress.

John T. Duckett, Lancaster—1 dress-set, 1 scrap book.

Rev. N. A. Jordan, Ninety Six—1 fountain pen and pencil set.

L. Luiz, Varnville—2 toys.

Geo. W. Cooper, Union—2 hdkfs., 2 balls, 2 shirts, 2 guns, 4 toys, 1 pr. gloves, 3 prs. socks, 2 puzzles, 1 bank, 4 games, 2 prs. skates.

Church of God, Woodruff—3 prs. pants, 1 pr. hose, 1 skirt, 1 blouse, 1 sweater, 1 bra, 1 box hdkfs., 2 dolls.

Turner's Corner Store, Edgefield—1 set dishes.

Mrs. Cora Cauthon, Lancaster—1 blanket.

Church of God, Edgefield—2 toys, 1 doll, 1 wagon.

Mrs. J. B. Young, McCormick—2 dolls, 1 set dishes, 2 books, 1 box crayons, 1 pr. anklets.

Rev. J. W. Watson, Ivan—1 slip.

Crow Creek Church of God, Six Mile—1 sweater, 1 cap, 25c cash.

Church of God, 203 Paris Ave., Greenville—2 sweaters, 1 tie, 1 shirt, 1 pr. pants, 1 knife, 1 dress, 1 doll.

Church of God, Fort Mills—1 box candy.

Church of God, Rock Hill—1 train, 1 sweater, 1 gift set, 1 sewing set, 2 jackets, 2 sets dishes, 1 doll, 4 toilet sets, 1 hdkf.

Church of God, Bunker Hill—1 pastry set, 1 pencil box, 1 picture.

Mrs. May Burns, Hickory Grove—1 watch.

Gardence Rood, Camden—1 football.

Church of God, Warrenville—1 bow and arrow set.

R. V. Dillingham, Hartsville—1 gun.

Sunday School, Pelzer—1 jacket.

J. C. Green, Spartanburg—1 box candy, 7 bars candy, 2 pks. gum, 2 toys, 1 belt, 1 necktie, 2 prs. socks, fruit.

Church of God, King St., Charleston—1 purse.

Eugene Hill, Great Falls—1 toy.

Church of God, Clifton—2 toilet sets.

Church of God, Switzer—3 toys, 2 tool sets, 4 kitchen sets, 1 mirror, 2 dolls.

Junior S. S. Class, Langley—1 pr. socks, 1 cap, 5 toys, 1 washcloth, 1 hdkf., 1 pr. anklets, 1 hair ribbon, 2 cut-out books, 1 purse.

Rev. D. W. Moody, Walhalla—4 dresses, 2 hdkfs., 2 dolls.

Church of God, Laurens—2 prs. socks, 1 tie, 1 sweater.

Rev. Frank Rochester, Salem—1 shirt.

F. L. Muller, Greenwood—1 doll, 1 pr. skates.

Church of God, Georgetown—1 sweater. Used: 1 tennis set.

Y.P.E. and S. S., Clover—1 toy.

Jones Hill Church of God, Marietta—1 jacket.

Church of God, Tucapau—1 military toilet kit.

Church of God, Lando—L. J. Stone, pastor. (No list of donations given.)

TENNESSEE

R. W. Spencer, Cleveland—99 prs. anklets.

Cleveland Feed Co., Cleveland—1 32-lb. turkey.

Mrs. Arthur Slatton, Dunlap—1 box candy, nuts and fruit.

C. A. Blackwood, Chattanooga—1 cap, 1 pr. gloves, 1 pr. socks.

Fowler Grocery, Cleveland—3 boxes candy.

Cleveland Bakery, Cleveland—8 doz. buns, 17 doz. rolls.

Lay & Co., Cleveland—51 dress belts.

Mr. Byers, Cleveland—Used: 1 pr. shoes, 1 sweater, 4 skirts, 3 prs. pajamas, 5 dresses, 20 prs. anklets, 1 coat, 3 sun-suits.

Dorothy Brown, Chattanooga—2 sweaters, 2 caps, 2 bags marbles.

M. A. Craze, Whiteside—3 yds. cloth, 2 washcloths, 1 bath towel.

Grace Johnson, Cleveland—Used: 4 dresses, 1 skirt, 2 sweaters.

TEXAS

Juanita Satcher, Daingerfield—1 slip.

Mrs. Nettie Wood, Ladonia—2 quilt tops.

VIRGINIA

T. O. Dennis, Gladstone—2 hdkfs., 11 yds. cloth, 1 toy, 5 washcloths, 2 sets doll furniture, 1 set dishes, 1 vase, 1 bank.

Mrs. Louise Scott, Plasterco—1 pr. mittens, 1 pr. gloves.

Erma Adkins, Huntington—2 shirts.

Roy Lamcert, North Tazewell—1 football, 1 gun and seabert, 4 dolls, 3 toys.

Mrs. H. H. Hungate, Radford—3 gift sets, 2 guns and seaberts, 1 book, 1 pr. gloves, 1 top, 1 doll, 2 tie pins, 3 billfolds, 1 military set, 1 cedar chest, 1 pr. pants.

W. T. Morefield, Bandy—17 towels, 27 washcloths, 1 pr. pillowcases, 1 sheet. Gladys Lambert, Catawba Sanatorium—4 dresses, 2 pencil boxes.

Virginia Ministers' Meeting, W. E. Johnson, overseer—36 prs. ladies' shoes, 7 dresses, 2 bedspreads, 12 sheets, 8 prs. pillowcases, 644 washcloths, 5 dresser scarfs, 1 vanity set, 64 bath towels. Used: 3 dresses, 2 scarfs.

Cliffview Church of God, Galax—2 hdkfs., 2 washcloths, 4 bath towels, 1 toy.

WEST VIRGINIA

Louise Ruggles, Yolyn—2 dolls, 2 hdkfs.

Chattaroy Church of God, Williamson—1 sheet, 2 prs. pillowcases, 16 washcloths, 4 bath towels.

PLACES WITH NO NAMES OR ADDRESSES GIVEN

Maryland: 1814 Wayette, Baltimore (no name given)—1 scarf, 1 hdkf.

No name or address—1 pr. step-ins, 1 hdkf., used cap, dolls.

North Carolina: West Gastonia, Box 2561 (no name)—2 slips, 2 brassieres, 2 prs. pants.

R. W. Sloan (no address)—1 box nuts.

New Mexico: 219 Main St., Clayton (no name given)—2 dolls, 4 fountain pens, 4 hdkfs.

South Carolina: M. E. Maddern, 8 Carolina Ave. (no town given)—1 box candy, 1 pr. anklets.

Mrs. H. C. Howard, president, Y.P.E.

(No name given)—1 box candy, 1 pr. 1 toy.

322 Starnes Park (no other address or name given)—2 prs. bedroom slippers, 2 boxes candy.

1 toy monkey (no address or name given).

DOWN MEXICO WAY

(Continued from page 9)

large group of Christians have gathered to welcome us. By dark the house and yard are full of Christians and unsaved, and a glorious service is held, with several seeking the Lord for salvation. This valley is traversed by four clear mountain rivers, which we must cross and recross on horseback. They are full of trout, large perch, and other varieties which I do not know. We had no difficulty getting enough fish for a good fish dinner before going the last four miles to Valle National.

In Valle National, a village of some fifteen hundred population, the house is too small to hold the crowd, so we move out into the yard. A lot was given for a church, and money raised to start construction. They plan to be in their new building by Christmas. A house was donated for the pastor, other services held, a trip made to a strange burial cave (where we had to crawl through long narrow entrances to large rooms, until we reached the fifth, where numerous human skeletons lay); a bath in the river, and we are ready to start the homeward journey. As we are much needed in Mexico to edit the first edition of the Spanish language Church of God Evangel, we do not wait for the next boat, but start back on horses.

(To be continued)

INDETERMINISM AND PREDESTINATION

(Continued from page 6)

daughter, CHOOSING rather to suffer affliction with the people of God, THAN to enjoy the pleasures of sin for a season."

All right, "Mr. Absolute Predestinationist," come on now. These verses emphatically declare that MOSES did the choosing (his choice was not made by another) and that he made his choice by deciding between two alternatives, either of which he might have chosen. The doctrine of "absolute predestination" would teach you that alternatives do not present themselves, but the case of Moses explicitly contradicts such heresy.

INTELLIGENCE

"Intelligence" is the *capacity* for acquiring knowledge and wisdom, and developing mental efficiency. Were it not for intelligence we would not have any realization of personal duty or obligation to God or man, and LAW would hold no significance or moral interpretation whatever. If we *have* intelligence, but are deprived of exercising this capacity, the result is the same as having none at all. We can no more conceive of ourselves being endowed with intelligence and being deprived of using its potentialities, than we can conceive of ourselves being constituted with bodies requiring food and being placed in a world where none can be secured.

Let's consider the concept of "law." What useful purpose does law serve if God has already determined from all eternity the deeds and conduct of every person? Are we living under an illusion as to the effectiveness of law? According to "absolute predestination" law has no effect whatever upon the control of crime. If it can be shown, however, that law does have an influence in the curbing of crime then the "absolute predestination" doctrine falls through on a statistical basis. Only a single example is necessary to show that law does have some effect in the attempt to curb crime. That example is the law passed against kidnapping, making such offenders subject to capital punishment. What happened to the kidnapping racket? It was slashed to a third of its former volume. That may sound strange, "Mr. Absolute Predestinationist," but it's true nevertheless.

And how can the advocates of this soul-destroying heresy reply to the charge that punishment for criminals is an unjust and unreasonable procedure? If every crime must have been committed, then why punish the criminal for his unlawful act? In the sight of God it was LAWFUL because he was performing his duty in obedience to the will of God. Since every criminal is compelled

by foreordination to commit crimes and since the cause making for such cannot be altered, then law is absolutely worthless and you will check crime just as quickly by placing a premium upon it as you will by inflicting punishment upon those who do such. Even God Himself would be a "criminal" inasmuch as He has deliberately ignored and openly violated the powers of governmental authority which He Himself inaugurated. (Rom. 13:1-6; Gen. 9:5, 6.)

CONCLUSION

The absurdities and gross inconsistencies of "absolute predestination" are too apparent for further controversy. To affirm that man has no power of choice, to assert that he is void of intelligence, and to even hint that he is without a conscience is the height of erroneous teaching and the depth of willful ignorance. Furthermore, their idea of salvation contends that God has respect of persons but no regard for principles. Their belief encourages procrastination, spiritual laziness and social separation. In the promotion of foreign missions their belief is a dead incentive. It is no wonder that "absolute predestinationists" do not experience growth as that of other evangelistic organizations. Where there is no

hope there can be no future.

Now I shall repeat my original assertions: If "absolute indeterminism" is correct, then we don't *know* where we are; if "absolute predestination" is correct, it doesn't *matter* where we are. In the next issue I shall follow this article with the Biblical view of the doctrine of predestination.

(To be continued)

GOD'S BOOKKEEPING SYSTEM

(Continued from page 3)

metal tablet, showing the date of birth, but the name has been erased. Visitors acquainted with American history need no explanation, for there are tablets near by bearing the names of Gates, Schuyler and others, famous generals of the Revolution. It is the tablet that should have borne the name of Benedict Arnold, but the name is blotted out, unworthy to be remembered by his countrymen. But no more consummate loss or calamity can come to man than having his name blotted out of the book of life. None however need suffer such a loss for all may overcome by the blood of the Lamb.

We Are Supplying the Facts for These Records Daily. Soon we shall have to face them. Those who have repented of

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their sins and had them blotted out can face the records at judgment with confidence, and unashamed. They can stand before the Judge without fear for they have been "justified by his blood."

There will be the accounts of those whose lives have been fair and honest, and who live in conscientious purity, have fulfilled all the requirements of virtue, but have never been regenerated. Their names have not been written in the book of life. Great will be their disappointment to discover at that last sad hour that the righteousness of man is insufficient to admit a soul to heaven. "And I saw the dead, small and great stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. ***** And whosoever was not found written in the book of life was cast into the lake of fire," Rev. 20:12,13,15.

Men's names may become famous in this world and utterly fail to be mentioned in the book of life. In the light of eternity that will be a colossal tragedy. Yet whether one is known or unknown by his fellow men, there is cause for rejoicing just to know one's name is written there. Therefore Jesus said, "Rejoice because your names are writttn in heav- en," Luke 10:20.

Not an Ostrich

(Continued from page 5)

upon the world. Let us take up a prayer continually for a revival of the spiritual values that will bring a peace with justice and equity for all the people, but let us relieve ourselves of the grave and true responsibilities that do, and shall always continue to rest on the shoulders of all those worthy of the name CHRISTIAN. Our only approach that has promise of lasting success then, is to be very careful that after the military victory is won, we shall be in a position spiritually to protect what has been so dearly bought by blood on the far-flung battlefronts of the earth. We must not be found guilty of the negligence or stupidity of the ostrich.

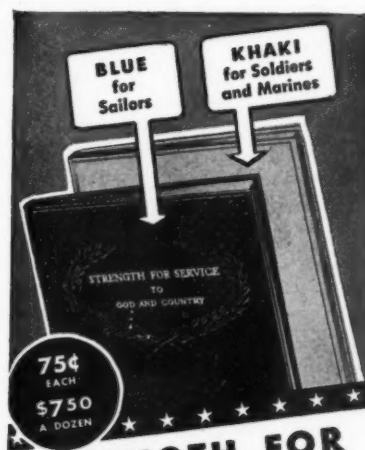
When the smoke of this conflict rolls away, we will be faced with the greatest problem the human race has ever known. There will be thousands of sons, sweet-hearts, fathers and husbands coming home. They will be weary. Many will be broken in mind, body and spirit. Let us now dedicate ourselves to the task of preparing our homes and our churches, chief among all our institutions for the return of our loved ones. Let us so pray for a revival that God will shower the spiritual rains upon our churches until we will be very sure that our loved ones

and friends returning from the storm of battle may be blessed by the fact that the people on the home front have been warriors of faith and have gained in love and devotion to God during the time that our service men were fighting on land, sea and in the air. Let us be certain that our sons find the church in better condition than they ever saw it before. They will be anxious for a peace of soul and mind. Could we then be little enough to deny them that comfort of soul, for which Jesus gave His own life? I think we will do something about this, but, friends and fellow Christians, we must not wait. We cannot wait. We must have a revival. That is the solution to the home problem and to the foreign problem. There is already dissatisfaction concerning the politics of the nations at war. Jealousies are prevalent. There is already fear lest Russia

emerge too strong a world power. These are similar fears to those of the last war and the peace which was signed by the nations at Versailles then vainly attempted to bless the world.

I listened to the services from the White House on Thanksgiving Day this year and it caused me to rejoice that here in America is the citadel of freedom and here we shall have opportunity to build our faith in God so securely that the world as a whole may rise up and call us blessed. We have the wings and feathers; may we prove to all mankind that we have the will and wisdom to emerge from the storm with faith unshaken and courage strong enough to teach men the story of LOVE and GOOD WILL.

It takes more power to make a light than to make a noise.



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